

# THE BAPTIST.

J T Duck Hist Lib

"BE YE STEADFAST, UNMOVABLE, ALWAYS ABOUNDING IN THE WORK OF THE LORD."

\$2.00 PER ANNUM.

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VOL. II, NO. 36.

Do not fail to go to John Cleary's for anything in the line of Gent's furnishings.

Rev. A. L. O'Briant has left Clarksdale, and, for the present, his correspondents will address him at Hardy, Miss.

Rev. Gilbert Dobbs, a son of Dr. C. E. W. Dobbs, will go to New Orleans and take charge of the Coliseum Place Church.

The enterprising proprietor of the Rookery has made an extension of 40 feet to his already large building, in order to properly care for and display his large and fine assortment of goods.

During last week meetings were in progress at Winona, Goodman and Clinton, preaching by Evangelist Cairns, J. F. Tull and pastor Lipsey, respectively. We are praying for the manifestation of God's power in these meetings.

Mississippi College expects to enroll a large number of students for next session. No Baptist boy need go beyond our State limits to secure fine educational advantages. They are offered at Clinton. Boys who are educating in other states are laying the foundation for living in other states.

Secretary Thornton deserves the praise of the brotherhood for getting out the State Convention Minutes in so short a time—only four days from close of the Convention. He has not only given them to us in quick time, but he has gotten up a handsome Minute. The Minutes bear the imprint of the Mississippi Baptist Publishing Co.

Washington has both a religious barber and restaurant keeper. The former lays all kinds of religious literature about where customers idly read it while waiting for a shave or haircut. The small eating house pursues the same course, with the old fashioned addition of mottoes about the wall. Both drop a little serious thought with a class seldom reached through the church.

We now have only two agents who are devoting their entire time to work for THE BAPTIST, Rev. J. J. W. Mathis, Summit, and Rev. J. F. Parkinson, West Point. We commend these brethren to the Baptist brotherhood, and trust that those who meet these brethren will not hesitate to transact business with them just as you would with the editor. If you owe THE BAPTIST anything, or wish to become a subscriber, these are authorized to receive your money and receipt you for the same.

We are happy in being able to announce to our large circle of readers that we have effected an arrangement with Rev. A. J. Fawcett, D.D., Hazlehurst, by which he takes charge of the Query Column in THE BAPTIST. He has had experience in this line of work, and no doubt will add to the value of our paper. All who have queries for THE BAPTIST will please address Dr. A. J. Fawcett, Hazlehurst, Miss.

The article on Hillman College and the beautiful cut of Adelia Hall which appear in this issue would have appeared in the convention number along with a lot of other historical matter bearing upon our colleges in the State, but for the absence of Dr. Wharton from the State. The Hillman College seems to have taken on new life under the management of Dr. Wharton. He is preparing for a large number of pupils at the opening of next session.

A cablegram, sent by Rev. W. E. Ellis, from Glasgow, Scotland, announces the arrival of Dr. E. E. King's party at that place. All friends will be gratified to know that this large party made their trip across the great waters without harm to any. We wish them a happy and prosperous tour in the Orient. Bro. W. E. Ellis and several other Mississippians are in the party. The readers of THE BAPTIST will be treated to "Notes of Travel" by Bro. Ellis beginning this week. We are sure they will enjoy his racy, ornate articles.

Bro. A. J. Miller has left Yazoo City and has entered upon his work with the Columbus church. Last Lord's Day was his first service as pastor with this people. Personally, we regretted to see Bro. Miller leave Yazoo City, but we are sure he will, under God, do a good work in his new field. We trust that the pastorate made vacant by his removal will soon be able to secure a worthy successor to the late pastor. As we see the situation, there is no more important place to Baptists, than the pushing, hustling City of Yazoo.

We learn from the *Religious Herald* that, "Mr. Calder T. Willingham, son of Dr. and Mrs. R. J. Willingham, was publicly set apart to the full gospel work of the ministry on Sunday afternoon. Dr. Willingham made the ordaining prayer—a petition memorable for its tenderness and power. Young Mr. Willingham has the cordial esteem of all who know him. He has frequently preached in the Richmond churches, and always with great acceptance. At present, he is supplying for the Broadus Memorial church. We congratulate his parents, whom we count among our choice friends, and wish for the son the utmost measure of success and usefulness."

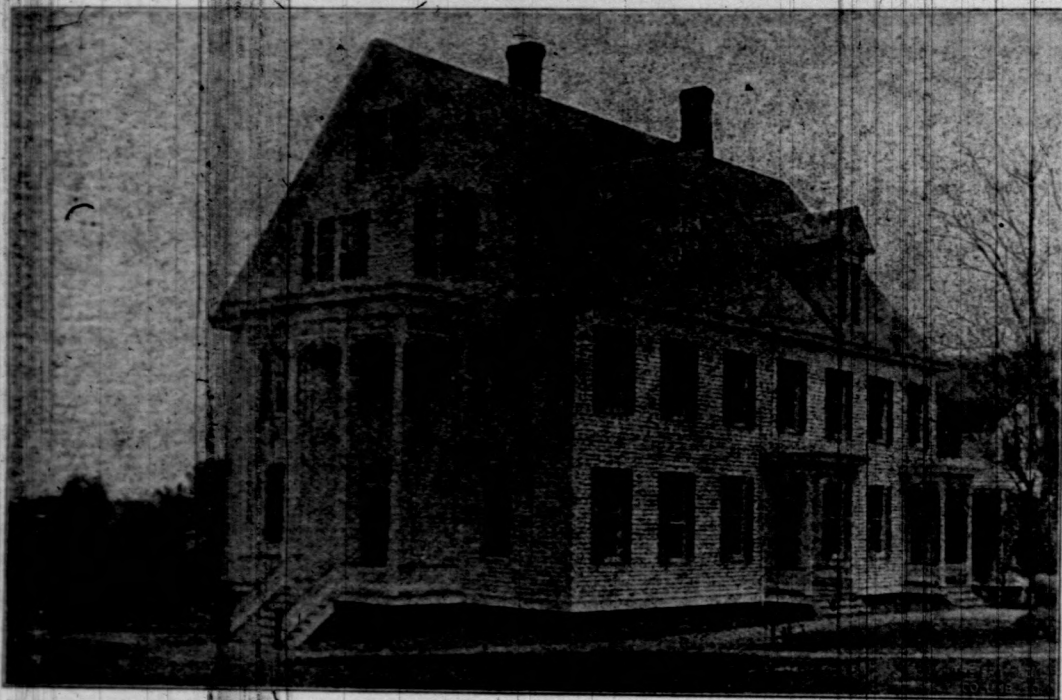
Blue Mountain Female College is noted for solid work and good care of girls. It has had over 100 boarders every day of the last 9 annual sessions, over 100 music pupils each session, and is enrolling 250 boarders per session. It has a thorough training course for public school teachers, and offers exceptional advantages in Music, Art and Elocution. Write for catalogues for yourself and any friends they might interest.

It is stated that, "Garfield Memorial church of Washington has one of the most beautiful and sensible features of church work of any church in the country. A large room in the rear of the church is turned into a nursery during church service, a number of baby loving girls are in charge, and here mothers can leave their children while they enjoy the service." We have visited places where this kind of an institution seemed to be needed. It really seems to us a sensible thing for churches that are able to have it, since some mothers are so situated that it is next to impossible for them to attend church without carrying their babies. Such have our sympathy.

The Duck Hill Sunday-school regularly gives its 3rd Sunday offerings to the Orphanage. We would suggest that other schools fall in line with this one. If it does not suit them to devote every 3rd Sunday to this work, let them at least adopt some system in their beneficence to the Orphanage. If the children were properly informed, they would give more to a definite object than otherwise. If a few hundred of our schools would give their collections once a month, and these collections should average only \$1.00 each, there would be provided in this way the support of the present number of orphans. What school will follow Col. Binford's at Duck Hill? Let us hear.

Protracted meetings in country churches are now in progress. These meetings ought to be reported in THE BAPTIST for the information and encouragement of our readers. We request that some one in each congregation will send a postal card report of each meeting immediately upon its close. A postal card will hold all that need be written; and by making these reports short and to the point, all will have room. We fail to see that it adds much to the report, to tell which way and how the visiting brother reached the church, where he dined or spent the night, or with whom he rode. It might be best not to use too many superlatives in describing the preacher, lest some brother of vain imaginations might take up the notion that the brother really needed this support.





HILLMAN COLLEGE.

Hillman College had its origin in October, 1853, under the auspices of the Central Baptist Association. In honor of its origin it was called Central Female Institute. It was intended to rank as a school for girls, with Mississippi College already established, hence it was located at the same place, Clinton, Miss. Among the first trustees were Rev. B. Whitfield, Rev. E. C. Eager and Dr. M. W. Phillips.

Rev. Benjamin Whitfield was elected the first president of the board. He was the father of Dr. Geo. Whitfield, our present efficient president of the board.

Later on Rev. J. B. Hamberlin and Dr. Robt. Kells were added to the board, the latter for many years acting as the honored president of the board. William Duncan was chosen the first president. He was the father of our L. A. Duncan of Meridian.

One year later Rev. Peter Crawford was elected president, which position he held for two years. During his presidency Mr. Adelia Hillman was chosen head teacher and one year later, 1856, Dr. Walter Hillman was elected president, which position he held with great honor for 38 years, until the time of his death.

During the early years of its history Rev. E. E. Eager acted as financial agent.

During the war the college doors were kept open to students without intermission.

After the war the college being in debt was sold to Dr. Hillman.

In 1891, the new and elegant building, called in honor of Mrs. Hillman, Adelia Hall, was completed at a cost of \$10,000. The same year the name was changed to Hillman College. During the long presidency of Dr. Hillman the college accomplished a great work, a great number of the most accomplished women of our land are among its former students. In the work he was greatly assisted by Prof. Emil Menger, who for forty-three years was the faithful, efficient and beloved teacher of music in Hillman college. At the death of Dr. Hillman in 1894, for two years Mrs. Hillman assumed control; after which, Dr. F. L. Riley, now professor in the University of Mississippi, was president for

one year. This year was regarded as quite a successful one.

In 1894 Geo. Wharton began his work as president, which position he has held for the last three years, at the end of the first year buying the property and thus becoming proprietor. In his work he has been greatly assisted by his wife, Mrs. E. H. Wharton, daughter of Prof. Emil Menger. The school has been wonderfully blessed under their management, notwithstanding the reign of terror of epidemics in the State. The boarding department was more than doubled the second year, and the third year enrolled three times as many as the first. The music department has grown from thirty the first year to one hundred the third year, our last session. New pianos have been bought and every important change made in the heating arrangement.

A much larger attendance is expected the next session.

GEORGE WHARTON.

#### Subsidiary Currency.

We have no doubt learning is a useful adjunct to the preacher's equipment and greatly adds to his ability to explain and enforce the truth, but it is not all that is needed for success either as a pastor or evangelist in winning souls. We sometime since heard one, who said in a sermon, that Mary Queen of Scots, was the "Bloody Mary" of England; that Victor Hugo liberated the Roman States from Papal rule, accomplishing the unity of Italy; and that Paul was on his way to Rome the second time, when he was met by the brethren on Appian way; yet he preached a telling and effective sermon, and in fact is quite a successful preacher.

Large congregations are very gratifying to both the preacher and the church, but they do not determine the spiritual state of the church by any means nor infallibly indicate its real growth and prosperity. One of the most thoroughly disciplined, and best trained and developed churches we have ever known, and one that grows in numbers quite in proportion, if not beyond that of any far or near, is one whose congregation seldom fills the

rather small house in which they worship. Every male member will pray in public, pray or conduct a service, and every other member is an active worker; not many but much, up-to-date and above par.

The *Christian Observer* would make mention of and magnify the fact that the Baptists have contributed less money for missions in the last fifty years than the Presbyterians, although they out number them more than three to one. Did it ever occur to *The Observer* to turn his binoculars upon the results of mission work for a like comparison? What about the fact that Baptist mission converts out number those of Presbyterians more than three to one? Which are more valuable, dollars or souls? wealth or numbers?

Elect infants are such as die in infancy; elect adults are such as believe in the Lord Jesus Christ. In the one case it is death to all physical existence, in the other it is death to sin, the bane of all physical existence. There is no such thing as non-elect infants in hell, neither in fact nor in creed; but doubtless multitudes of the rejectors of the Christ in the great and fearful day, will "call upon the rocks and mountains to fall on them and hide them from the face of him that sitteth upon the throne." "If any man hath ears to hear let him hear."

It seems to us that some of our brethren are a little off in attempting to make out a defect in quality when there is only a difference in quantity as to our Sunday school literature. That of the Society may cover more ground in its topical and discursive treatment, but that of the Convention Board is more pointed and evangelical in its expositions, if not more helpful in its illustrations, and quite as suggestive in its methods of teaching. But either is good, with a whole-some advantage for us on the Convention side.

The principle of leaving the whole matter of securing a pastor to a committee is utterly unbaptistic and out of the question. In any event the action of the committee should be voted upon for approval or rejection by the church. But the idea of securing a pastor by a popular election after political methods, such for instance, as personal defamation, secret caucusing, and fraudulent voting, which some of us have known to be done, is far more unscriptural, reprehensible and revolutionary than even the committee method.

The earnest and emphatic denials on the part of some good brethren that the election to positions in the faculty of the Southern Baptist Theological Seminary of Drs. Mullins and Eager was not intended and is not counted as a victory for Dr. Whitsitt, is all well enough, and should be maintained with even more earnestness and emphasis. But it ought to be borne in mind that the ready acquiescence of the anti-Whitsitt element in their election puts quite as much emphasis upon their purpose to support the Seminary. Even though the record of those brethren may have suggested the ugly boast they have the nobility and opportunity to ignore that record and make good our denominational peace and unity.

Will Bro. G. A. Lofton crack this nut for us? Two men present themselves to the Central Baptist church, in Nashville, Tenn., for membership, each one of them gives satisfactory evidence of conversion, but asked to be received on a previous baptism. The one can trace his baptismal (immersion) succession back through ten regularly ordained Baptist preachers to 1641, when the last one of that ten received his baptism from an unbaptized person, while the other declares that he was baptized in 1900, by a good, pious Methodist brother; which one would Bro. Lofton receive, and why? J. A. H.

#### The Lord's Prayer.

The following beautiful composition was found on a battlefield at Charleston, S. C., during the war. It was written by a wounded soldier, who did not live to get home:

Then to the mercy seat, our soul do gather,  
Then do our duty unto thee—"Our Father,"  
To whom all praise and honor should be given,  
For thou art the great God—"Who are in Heaven."  
Thou, by thy wisdom, rulest the world's whole  
fame,  
Forever, therefore—"Hallowed be thy Name."  
Let nevermore delay divide us from  
Thy glorious face, but let—"Thy kingdom come."  
Let thy commands opposed be by none,  
But thy good pleasure and—"Thy will be done."  
And let our promptness to obey be even  
The very same—"In earth as 'tis in heaven."  
Then for our souls, O Lord, we also pray  
Thou would'st be pleased to—"Give us this day"  
The food of life wherewith our souls are fed,  
Sufficient raiment, and—"Our daily bread;"  
With every needful thing do thou relieve us,  
And of thy mercy pity and—"Forgive us,"  
All our misdeeds, for him whom thou didst please  
To make an offering for—"Our tresspasses."  
And forasmuch, O Lord, as we believe  
That thou wilt pardon us—"As we forgive,"  
Let that love teach wherewith thou dost acquaint  
us,  
To pardon all—"Those who trespass against us,"  
And though sometimes thou findest we've forgot  
This love for thee, yet help—"And lead us not,"  
Through soul's or body's want, to desperation,  
Nor let earth gain drive us—"Into temptation;"  
Let not the soul of any true believer  
Fall in the time of trial—"But deliver,"  
Yea, save them from the malice of the devil,  
And both in life and death, keep—"Us from evil."  
Thus pray we, Lord, for that of thee from whom  
This may be had—"For thine is the Kingdom,"  
This world is of thy works, its wondrous story  
To thee belongs—"The power and the glory,"  
And all thy wondrous works have ended never,  
But will remain forever and—"Forever."  
Thus we poor creatures would confess again,  
And thus would say eternally—"Amen."

#### The Rugby of the South.

The Marion Military Institute, of Marion, Ala., is rapidly rising to the eminence of Thomas Arnold's famous English school.

The Superintendent, Col. J. T. Murfee, has made education his life-work; and in the Marion Military Institute, Private College of his own, he has embodied the results of his life's experience, which accords with that of the founder of Rugby.

The students are carefully selected and only young men of good moral character are admitted; because it is believed a student's associates exert as great an influence on his mind and character as his instructors.

The professors are graduates from the greatest universities in America: the University of Virginia, the University of Chicago, Wesleyan University; and all the professors live in the building with the boys to assist and direct them in their life.

The method of teaching is designed to train the thinking power of the student and to fit him to think and to work for himself.

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Each student is allowed to take up each subject as high as he is prepared; and with a large faculty in proportion to the students each student is given individual attention and

allowed to advance as rapidly as possible. Thus a year is saved in entering business or the study of a profession.

#### Compromising With Worldliness.

Compromising with the world is the bane of the Christian church. This is so because every compromise is a concession to the devil. Concession is what Satan sought to secure from Christ in the third temptation. "All these things will I give unto thee, if thou wilt fall down and worship me." Come now, the tempter seemed to say, you will need influence and power and earthly possessions and money to carry on your great work in the world. All these will I give thee if thou wilt make some concession to me. On this point Dr. John Watson, in his "Life of the Master," an admirable serial in *McClure's Magazine*, after noticing the noble, unyielding firmness of our Lord, says: "His church has not turned a deaf ear to this insidious device or been disinclined to take an evil road to a good end. She has gratefully received tainted gold, and therefore established missions; she has made alliance with kings, and trafficked with her own freedom; she has condescended to cunning and violence to advance her sphere of influence. These things have the servants done, but not the Master. Where the choice was to hold the world from his Father on condition of the cross, or to receive a show of power from Satan on condition of the cross, of an act of homage. Jesus made a swift, final decision, and Satan, thrice defeated, departed, for a season." Yes, "and angels came and ministered unto him."—*Religious Telescope*.

#### I Am Not Ashamed of the Gospel.

Dr. Sample's questions answered. For the sake of convenience I number them:

1. "What effect has the gospel upon those who do not believe it?"

It is a "witness" against them, that is all.

2. "What effect has it upon those who do believe it?"

Belief is the effect. God's power not only gives life (regeneration), but it produces faith.

3. "Does the effect follow the belief of it, or does it precede it?"

Answer by illustration: I buy a house and lot from you for \$500. You make the deed and turn it over to me. I give you a check on the Bank of Summit for \$500. It is not cashed when presented, for the simple reason I have no money on deposit. You ask me why I gave a check on a bank in which I had no money.

Will not my answer be reasonable (according to your argument), if I say: "If faith or belief will produce or bring blessings in the higher or spiritual sphere, why will it not in lower or secular sphere? If faith has producing power in the higher kingdom, it certainly has in the lower kingdom." You would doubtless say to me: "Sir, faith don't make money." I answer: "True, it does not produce anything." Five hundred dollars in bank to my credit is the only consideration under which I would give you a check for that amount. It is the money that produces

the check (with an honest man), and not the check the money.

It is "God's power" that produces life, repentance, faith, and all the rejoicing and gladness that follows, and not faith in the power.

One other thought: "I cannot agree with Bro. C— exactly in the statement that Christ is the gospel and the gospel is Christ. I understand the gospel to be the glorious news of what Christ has done to save sinners."

Right here lies the difficulty. Let's see if you are correct. "Glorious news!" This certainly cannot be correct, for Paul says: "It is the power of God." "News" is not power. The gospel is "God's power," whether it is ever preached or not. You can't write it; you can't speak it; you can't define it. It is indescribable, because it is infinite.

Bro. Sample, if I have it down wrong, I would be glad to see it right.

God bless you.

W. S. CULPEPPER.

Gloster, Miss., June 28, 1900.

#### A Trip to Mississippi.

TO THE BAPTIST:

Do be so kind and indulgent as to permit me to drop a few lines and express through THE BAPTIST my sincere gratitude to my Mississippi brethren for their cordial greeting in Jackson, and also for the many words of encouragement from so many of them in my work. They know how to appreciate the American Baptist Publication Society. I did not hear the speeches, because the heat was too intense for one of my years to abide within doors. By the way, the warm weather gave all abundant topics for conversation, and I presume that was the best discussed subject that was considered during the Convention. Some seemed to think that the church was not well ventilated, but it seemed to me that the whole country around Jackson was not much ventilated. If there were any breezes afloat in that region they were very shy and never came my way. It is true that late Sunday evening there was a little thunder and some rain and rushing wind that carried clouds of dust in the faces of the people. This wind was delightfully cooling, notwithstanding its violence.

The social part of the Convention was fine. I spent happy hours in most pleasant association with the brethren, and I have repeated in Georgia already some of the laugh provoking things that I heard in Jackson.

I feel truly thankful for the privilege of addressing the body on my work, but I failed to invite the brethren and sisters to call at No. 69, Whitehall street, and see the most beautiful book store in the South, if they pass this way. We appreciate the patronage from Mississippi and ask for more, yea, for all of it.

H. HATCHER.

Atlanta, Ga.

Flustered Old Lady—"Does it make any difference which of these cars I take to the bridge?"

Polite Pedestrian—"Makes no difference to me, madam."—*Brooklyn Life*.



## NOTES OF TRAVEL

### Mississippi to New York.

Promptly at 3:30 p. m., Tuesday, June 25th we began our long voyage. The parting prayers have been made, the farewells have been said and the goodbye kisses have been exchanged. The sun shines brightly through the rift in the cloud. The verdant freshness of hill and meadow remind us that summer is near. Flowers are everywhere abloom and no rainbow ever rivaled their varying and prodigal dyes. While the sunlight quivers over the hills the hum of summer bees, the chirp of the wren and the carol of the lark can be heard. As we walk to the station we hear music bubbling from the throat of a mocking bird. It is a goodbye solo she sings. From a swaying limb she flings her merry notes into our soul and from her heart of melody she sings as if every tiny bone in her body were a golden flute. I almost wonder if there will be such music as this in heaven. The station is reached, the car is boarded. After a few moments of waiting the engine groans, trembles and hisses like some hideous monster in the agonies of death, but moves up the tortuous road at the rate of forty miles an hour. Through the car window I see the balmy air is playing through the waving trees. In the distance the outline of circling hills soars above the horizon and mingles with the changeful hues of an evening sky. The glorious stretches of the landscape on every side is beautiful and gorgeous. As far as the eye can see a charming panorama of exquisite scenery lies bathed in a sea of golden light. We are hurried past small streams bejeweled with glory, over whose banks daffodils and pansies bend to smile to the rippling waves. We gaze, we admire, we surrender to the broad acres of beauty and our heart exclaims, "Your voiceless lips, O flowers, are living preachers, each cup a pulpit and each leaf a book."

The trees, the waters, the hills, the skies awaken our souls and inspire our affections, but our pen cannot shadow it forth in description. While we are magnetized at earth's glories we forget the night draws on apace. We look and see the sun expire in mists that drape the sky with the glory of the clouds. As he nears the horizon he seems to pause for a moment to pour a flood of golden glory over the beautiful world. Then throwing out his goodnight kisses across the gathering gloom he unobscures himself in a sheen of burnished gold and leaves the world in dreams. As the earth pillows itself to rest in the bosom of night, with new polished lustre the stars come out. I love the world and the beauties thereof, for God made it and fashioned the soul to enjoy it. As I catch the aroma of the flowers, and the love song of the brook, and the blinding notes of birds, my very soul joins in with the diapason of nature's great chorus and exclaims, "It is the fool who hath said in his heart there is no God. But I thought while I gazed, were we to take all of earth's glories, with all the gladdening, brightest, most jubilant days of life and compress them into one hour of bliss would not that hour as compared to heaven be a requiem? The

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July 19,

poorest hour heaven has had since its first tower was built, or its first gate swung, or its first song caroled will surpass the concentrated beauties and glories of earth. The night is on and I must take rest in sleep. As I go to my berth my heart swells with American pride and I murmur to myself, "This is mine own, my native land." I have slept forty miles an hour. Fast sleeping, to be sure, but to-morrow night I will sleep sixty miles an hour, as we shall be spinning over the double tracks of the Vandalia line. Our car is leaping over mountains, plunging into tunnels, climbing rocky crests, crossing steel-spurred streams while the rocky sides of over-hanging cliffs echo the thundering tramp of this mighty steed of commerce. He runs fast and furious, flung out his tongue of fire through the smoke-stack, puffing like a maddened bull, and seems a veritable demon on wheels, but the steady hand of an engineer-man reins him to the track.

Having been joined in Memphis by Miss Dockery, and in Fulton by the Misses Jennings, we bounded into Louisville for breakfast, crossed the Ohio river into Indiana and went sweeping through the fields of golden grain into Cincinnati. Here in the city of hills and crooked streets we spent four hours enjoying the luxury of waiting for a train. We are out to get the most possible out of our trip, so while waiting we go out sight-seeing and spend our four hours profitably. We visit the Zoo, of course, and see beasts and birds from almost every clime. Leaving here at 4:30 p. m., we join Dr. King and party at Xenia, and a jolly good party he has, numbering in all thirty-four. He is an excellent chaperon and adds much to the pleasure of his party. Soon after meeting him and party we are again enjoying, not only the companionship of these new made friends, but also, the beauty and scenery on the outside. For here are the Blue Ridge mountains lifting their summits into the blue bend above. Now we are in the old Quaker State; now we pass Johnstown, made immortal by its awful flood some years ago, when the terror-stricken and dying people rent the air with their cries for help.

Now we are in Pittsburg, the city of blazing furnaces, the city of coal, coke, smoke, cinders and ashes. We have already whirled around the famous Horse-Shoe head and go bounding across the Susquehanna. Through all the night with a star-lit galaxy we have been sweeping on, when the morning comes we cross the Delaware not in a night all chilly and cold, but as balmy as a June night can be. We crossed it near the spot where Washington's glory has flamed and has not yet gone out, where American chivalry dwelt and still dwells in part. Solemn silence reigns supreme as we listen to hear the flagman's call, "New York." It comes at last. Men and women alike rush for their baggage, grips and capes, hats and coats, lunch baskets and parasols are being collected, but not as placid as Ruth the gleaner would gather her grain.

At length we are domiciled in the Continental Hotel and all hasten to write their first note to the loved ones at homes. As we are here to "do things" we must "do" New

York. We first visited the Dewey Triumphant Arch. The street is crowded—to see us march under it of course—but we are surprised to find no palms in our path and no shouts of victory ring through the air. The rattle of the policeman's billy reminds us to move on out of the way of cart and hansom, buss and omnibus, electric car and automobile, for this is their path of business and not mine of victory. Wall street is visited, as we wished to see the button which when touched shakes the world of politics. As we pass through these mighty streams of waving humanity we pause to learn a lesson. Vehicle after vehicle passes and the voices of numerous hosts clad in working attire rises high in excited and joyous merriment. Streets are crowded with citizens and strangers from the world at large, and confusedly noisily and fast, sweep the many streams of life in this great city. Pushing, scrambling, hurrying, on they go. But alas, many are lost in the vastness of a shadow athwart whose eternal darkness no beam of darkness has ever yet glanced, borne adown the tides of the invisible streams of time.

In some faces I see joy and in others sorrow, some seem vivid with expectation and hope, some depicted in awe and horror. In some I see sadness written, in others neither sadness nor joy nor hope, free from all with which the human heart can sympathize. To stand where now I stand and see a picture like this is the incarnation of the sublime, and makes the palette and pencil of the painter sink in the gloaming. But who can write of New York with its seething mass of people! Let's rest from the task and stroll through beautiful Central Park for a rest. I sit down among its flowers and singing birds. The picturesque beauty around me is superb. Level valleys bordering with circling hills, rocky cliffs projecting their dark grey peaks among the trees, sparkling fountains and cascades and the blue-bosomed lakes covered with painted boats, its green foliage and broad acres of beautiful flowers rich with sweet aroma, all this garlanded into a bouquet makes its beauty incomparable.

Among these clusters of nature's weaving, sits the tired mechanic and factory girl enjoying the fresh air and having their day dreams of better days to come. I see also the lovesick boy and blushing lass whispering their devotion beneath the shady bowers. I look up from this picture of Cupid's painting and see the gilded carriages come dashing by and hurries past the penniless beggar. I see men cooling fevered brains and shattered nerves here find repose. But I write too much, will give in my next a village preacher's experience on the wide, wide sea.

Tomorrow at noon I shall gaze intently on my native land and bid her a reluctant farewell for a three month's absence.

Yours fraternally,

W. E. ELLIS.

"I asked little Jim the difference between inertia and momentum."

"Did he know anything about it?"

"Yes; he said inertia is something that won't start, and momentum is something that won't stop."—*Detroit Free Press.*

1900.

### Facts About Harmony Baptist Institute at Lena, Miss.

Dear Bro. Bailey—There are parents, guardians, young men and young ladies with whom I wish to speak through our beloved organ, THE BAPTIST, concerning the Harmony Baptist Institute at Lena, what it proposes to be and do. I wish to speak mainly to that class of persons who are convenient to a good high school, and whose children are not yet ready to enter college.

I will say of our faculty that William Webb Venable is Principal. He is sincerely pious and is gifted with very superior powers of discipline. He controlled well our session just closed all the way through without a single ripple. Having taken both the primary and the college courses in Mississippi College, and also graduated at our State University, he is one of the ripest text-book scholars in the State.

Prof. Stovall, our first assistant, is a stranger to us personally, but he comes with a diploma from Mercer University of Ga., several years experience in high school work with assurance from those for whom he has worked that he is alight in every way. At the head of the primary department is Miss Zella Slay whom we have tried and know to be among the best.

Miss Erwin Morris, who has made a specialty at Blue Mountain for the past two sessions, will teach the music class, at \$3.00 per month, including use of instrument.

You will be astonished at the cheapness of our terms. But remember, we are not trying to make money, but to build up a school, mainly for the education of our own children and the uplifting of the moral, intellectual and religious future of this section of country. Our terms as printed in catalogue are as follows:

Cost in Primary Grades for entire session, (including tuition, entrance fee, etc.) \$5.75. Intermediate Grades \$11.50; Collegiate Grades \$16.50; Board at a convenient, orderly and well kept boarding house at \$6.00 per month; or in best private families, almost in a stone's throw of the school buildings at same price. Laundry as cheap as to be found anywhere.

I have known this community well for many years and have lived here since last October. I do not hesitate to say that it is the best and safest place within my knowledge for boys and girls who are to be sent away from home. The locality is healthful and the people are kind and social. While we are eighteen miles from a railroad, Forest and Merton on the A. & V. being our nearest points. We have daily mails and telephone lines in every direction.

There are many young people who enter college a session or two earlier than is necessary. As colleges must necessarily be run on an expensive basis, that class of students could get here in our high school, really better advantages than at a college at not more than half the cost. Don't understand that we are against our colleges. We prepare students for college. Our school was represented both in Mississippi College and Blue Mountain last session and we are going to send more to our colleges year after year.

## THE BAPTIST.

5

Our school opens on the 4th day of September and runs nine months. We should be pleased to arrange boarding place, send catalogue and so on, to any who wish to patronize us.

One word further: The Lord often calls young men to preach who have not enjoyed high school advantages. They wish to be educated, and the brethren rush them off to college. Having omitted the rudiments, they stumble along for a year or two, become discouraged and quit. Now, would it not be better for them to enter here and get ready for college before going? Besides our regular preaching service we have splendid mid-week prayer-meeting, a large and interesting Sunday-school and a Bible study one night of each week. This would give a minister considerable theology.

Yours truly,

T. J. MOORE,  
Sec. Bd. Trustees.

Lena, Miss.

### Resolutions of Esteem.

WHEREAS, our pastor, Rev. J. F. Mitchell, having offered his resignation, and the same having been accepted, we the members of Wake forest church, deem it our duty to express our appreciation for the faithful services he has rendered during his long pastorate with us. Therefore be it

Resolved, That we tender our gratitude for the interest he has taken in the membership of the church and for his untiring zeal and energy to build up the church. We feel that his place will be hard to fill.

2nd. That we recommend him wherever his lot may be cast, as a minister of rare ability and in every way worthy of confidence.

3rd. Our prayers are that God's blessings may be upon him and his family. Unanimously adopted by the church in conference the 5th of May, 1900.

S. M. COLE, Moderator,  
C. C. GAMMIL, Ch Clerk.

### Who is Right?

In a tract published by the Centennial Publication Committee, by W. W. Landrum, D. D., he says: "Roger Williams, the founder of the first Baptist church, in America and the founder of religious liberty in the world."

While J. R. Graves says John Clark was the first to establish a church, (Baptist) and the leader in the religious liberty movement in America.

He writes the epitaph of Dr. John Clark, one of the original purchasers and proprietors of this Island, and of the founders of the first Baptist church in Newport, its first pastor and munificent benefactor. He was a native of Bedfordshire, England, and a practitioner of physics in London.

He, with his associates, came to this Island from Massachusetts in March 1638, O. S., and on the 24th of the same month obtained a deed thereof from the Indians. He shortly afterwards gathered the church aforesaid and became its pastor.

In 1651, he with Roger Williams was sent to England, by the people of Rhode Island Colony, to negotiate the business of the Col-

ony with the British ministry. Mr. Clark was instrumental in obtaining the charter of 1663 from Charles II, which secured to the people of the State, free and full enjoyment of judgment and conscience in matters of religion.

He remained in England to watch over the colony until 1664, and then returned to Newport and resumed the pastoral care of his church.

Mr. Clark and Mr. Williams, two fathers of the colony strenuously and fearlessly maintained that none but Jesus Christ had authority over the affairs of conscience.

He died April 20th in the 66th year of his age and is here interred.

I wish some one would write on the subject if there is any more light to be had.

Yours in Christ,

E. H. GARNER.

Wilkinson, Miss.

### Report Read in Late Convention on State Missions.

The State Mission work is yet before us with all its importance and far-reaching effects. It is with real pleasure we refer to the report of our Convention Board which brings to us such cheerful tidings of the Divine favor upon the efforts made to evangelize the State.

During the year the Board has employed for the whole or part of their time seventy-five men. Many new and rapidly growing towns of our state require prompt attention lest we lose by delay and others more alert will press in and occupy these inviting fields.

The principal points which seem to demand immediate attention have been specified by report of Convention Board, namely: The Gulf & Ship Island Railroad, or the great pine section; the Delta, with its grand possibilities; the Coast country, which promises great things to all our people who love our Lord.

These sections of our State, together with others, will soon give to our denominational forces thousands of men and women who in the future will prove fellow helpers to truth, as we hold it.

The rich blessings of our God have proven the wisdom of the Board in its conduct of the work committed to its hands. Souls by thousands have been saved, houses of worship have been erected, many repaired, Sunday-schools organized and large sums have been collected for the general work.

We recommend that we again pledge the Board and its faithful and efficient Secretary, our closest and most hearty co-operation in all the work which may be undertaken.

We also recommend that the Corresponding Secretary of said Board be granted a vacation from active duties for 30 days, with salary continued.

### Value of Character.

There is but one thing we can take with us into eternity, and that is character. When we reach the ramparts of heaven and look back upon this earth how trivial will seem the things which occupied our time while here. A precious opportunity is given us to rear a beautiful character yet we consume it in things which perish.—*The Pacific.*



## Questions and Answers

Conducted by A. J. Fawcett, D. D., Hazlehurst, to whom all queries should be addressed.

Make the questions short, simple and practical; let them pertain to church polity and Biblical interpretation.

Bro. John F. Porter of McCall Creek, Miss., wants to know "What was a saint in apostolic times and are there any now?"

According to the scriptures the word saint means the same now as in apostolic times. 1 Cor. 1:2. We read: "Even them that are sanctified in Christ Jesus, called to be saints. And in Rom. 1:7, we read: 'Called to be saints.' These saints at Corinth were members of 'the church of God which is in Corinth,' and those at Rome were the 'sanctified in Christ Jesus,' and 'the beloved of God.' With these passages before us and a number of others that might be cited, we are justified in saying that a saint in apostolic times was a person who had enviable attainments in the divine life. Of course, according to the New Testament, the word 'saint' means the same now. A person who possesses the same kind qualities is a saint, now, same as then.

1. Bro. C. G. Mount wants to know, "If a member of a Baptist church join a church of another faith, what course should his church pursue, and what kind of an entry should be made in the church record?"

His name should be promptly dropped from the church register and the motion should state, "For having joined \_\_\_\_\_ church." Such conduct manifestly put a brother in disorder. The scriptural instruction in such a case, is found in 2 Tim. 5:6.

2. "Is there any other church, except the Baptist church?"

No, not according to the way Baptist understand the matter.

## Chicago.

BY E. F. HALLLEY.

When I arrived here and looked round a little, I found Chicago larger than Clinton. I know Clinton will doubt this. This place is big. Thirty miles north to south, and twenty east to west. Folks, I don't expect to see the end of them while I stay here. You go to one of the parks and you think the town's out picnicking. Go on the streets and you think they are all going somewhere. Go up town and you think they're all out shopping. In four days we shall learn how many there are. The guess is two million.

The parks here would make room for the population of any town in Mississippi and have the boulevards still giving more park room than any southern town of my knowledge has. Boulevards connect the parks. I am between Jackson and Washington parks. Jackson is on the lake front, and is the site of the exposition, two buildings of which remain. The fine arts building is now the museum.

Washington park, west of the University three blocks, is one and a half miles by one half mile. It has an artificial lake near a

mile in length, I suppose. There are two adjoining tanks on the east side near the conservatory, containing a variety of water lilies. Some of them have round leaves three to four feet in diameter. At first they lie flat on the water, but later turn up a rim two or three inches high.

The conservatory is a glass house about forty by one hundred feet, ending in a continuous dome, end to end, at the top. It contains many curious tropical and semi-tropical plants.

The University occupies two blocks about midway between Jackson and Washington parks, and is three-fourths of a mile from the lake on the east and about twelve to thirteen on the north. There are ten buildings exclusive of the library, which, strange to say, is a little, long, one-story brick concern that reminds one of the adobe huts of the west. The other buildings four-story stone. I counted seventy-two windows to one story on one side of the main building. This is the Cobb building.

Three thousand students matriculate in a session. These come and go largely by terms—a term being twelve weeks. The summer term begins July 3rd. More than a hundred men teach during the year. I heard President Harper say the income for the year had been one million forty-nine thousand and some hundred dollars and seven cents.

Prof. Brunson got in yesterday afternoon. Southerners carry high heads here—15 degrees above normal for us three.

P. S. Tell "Aunt Myrt" Prof. Latimer is straight—his work is all he can manage. 5738 Drexel Ave., June 28.

## Gave Himself.

Cases like the following now and then come to light, revealing something of the nobleness in common lives which seldom finds, and never seeks public praise.

Miss Belle V. Chisholm, a pioneer teacher in the Pine Ridge region of Virginia, mentions in a letter to *Zion's Herald* one of her "finds" last Decoration day. It was a mountain grave, all alone, of a "boy soldier" who had never enlisted in the army or taken part in a battle.

Returning from a visit to the valley, she noticed this grave, covered and literally heaped with flowers and little Union and Confederate flags, but without headstone or name-mark.

The dull lad who drove her horse could tell her nothing about it save that it was Billy Mahew's grave, and "the folks put flowers on it every Decoration day," but once arrived among her mountain neighbors, she had the whole story.

Billy Mahew, a robust boy and a hard-working home-provider, had gone up one morning with his axe to the hill woodland to chop wood. He never came back. The silent tokens left there of what he did that day were pathetic and unmistakable. Recent heavy rains and a consequent washout had loosened a large stone at the foot of the "mountain dam," or reservoir, that enclosed the valley's water supply, and the pressure above it had started a dangerous leak.

Evidently Billy discovered this in the morning—for he had chopped no wood—and believed that something must be done immediately to strengthen the weakened spot, or the escaping water would undermine the dam. He rolled heavy stones against the sagging boulder, in an effort to prop it, and finally braced his body against the terrible strain. Doubtless he shouted with all his might for help, but he was not heard.

His absence from home in the evening alarmed his friends, and a searching party climbed the mountain. They found his body stiffened in death, at the dreadful crevice, with the water rushing over his face. The leak was increasing, but he had partly blocked it, and held back the slipping stone.

The villagers in the valley have never forgotten that night—when every muscle of every man was strained to desperation to save their homes from a breaking flood.

The dam stood, but the poor people felt that they owed everything to Billy Mahew. They buried him on the mountain, near the scene of his martyrdom, and every year they decorate his grave.—*Sel.*

## A Challenge.

The New Orleans Times-Democrat of July 8, reports Dr. Kerfoot as saying in his address at Jackson, during the Twentieth Century meeting that, "Of the 18,000 churches in the South, at least one-half have not contributed one cent to state, home or foreign missions, and of the 1,600,000 members of those churches not one in ten gives a cent for this purpose. He said that this statement had been challenged, but it was nevertheless a fact. It was made in the Southern Baptist Convention at Hot Springs, and no one was heard to deny it."

The reporter says nothing about evidence being produced to substantiate the truth of the statement, hence I conclude that the argument is, that the statement was made at Hot Springs, and not being denied, it is therefore true. I would not contradict the statement, for I guess, I am in about the same fix as the brethren at Hot Springs, don't know anything about it.

If it is true that there are 9,000 churches in the South that have not contributed one cent to state, home or foreign missions it ought to be known. Dr. Kerfoot ought to bring forth the evidence to prove the truth of the statement, and he ought to publish a list of the names of those churches and post office addresses, for in doing this he will accomplish more in the furtherance of the objects of the twentieth century movement, in my opinion, than any other one thing that he could do. I would not deny the statement, but it will require some very substantial evidence to make me believe it.

J. R. SAMPLE.

Miss Beacon—"Wasn't it Admiral Porter who said, 'Take no quarter from the enemy?'"

Mr. Lake—"Naw; it couldn't have been; or if it was, he's the only Porter that ever said such a thing."—*Truth.*

## From Kentucky.

## TO THE BAPTIST.

You are a welcome visitor. I believe your helpful presence will aid our children toward loving the State of our birth and early years as we love it.

Some people think that we, in Kentucky, are too well satisfied with ourselves and our surroundings. We may be behind our sister State—Mississippi, in church discipline, but I judge we have uniformly finer church buildings than any State in the South. For example, I have served two churches in Kentucky—Maysville and Bardstown. In one the building cost \$25,000; in the other, \$25,500. I was in a country church some time ago—8 or 10 miles from the railroad, that must have cost more than \$5,000. That church has preaching two Sundays in each month. I fear that our spirituality will not compare so favorably with our Southern sisters.

The discussions of Kentucky Baptists seems to be gone and all wish them to be forgotten. We are united as not before in many years in a great onward movement for missions and the cause of Christ generally. The meeting of the General Association in Owensboro, Ky., in June, was the best we have had in many years; 279 names were sent in to the entertainment committee—more than that number attended. The meeting's most pleasing and hopeful feature was the spirit that seemed to pervade it.

Our new Missionary Secretary, Rev. J. G. Bond, D.D., Pembroke, Ky., is a man well qualified for his work. He will take into it a wide acquaintance over the State, wonderful energy, and the progress and co-operation of his brethren. Our aim in Kentucky is to raise \$25,000 for Foreign Missions alone.

The Third Baptist Church, Owensboro, Ky., in which our General Association was held is unique. It stands in a class almost by itself. The audience room is of the india-rubber kind that can be made to expand or contract as the size of the congregation may require. It can be expanded from an audience room of about 600 until it will seat 2,500. Our times call for such houses of worship. It is the only anti-card playing, anti-dancing and anti-whisky city church I know. May the Lord give us a larger number. In this church a person who allows a dance in his home is held to be as guilty as the one who dances.

Chicago has captured a brother well known in Mississippi, Rev. Dr. J. T. Christian. He leaves Louisville, September 1, for his new pastorate. His present church has already decided on a pastor if he will consent to take the work.

The Seminary professors are scattered here and there for the summer. President E. Y. Mullins made a most charming address at the Kentucky General Association.

Yours in His work,

I. P. TROTTER.

Bardstown, Ky.

From Tennessee.

This is the beginning of protracted meetings with our country and small town churches. Every pastor is quite busy. In

most cases the pastors aid each other. This is found to be more satisfactory. Sometimes a wandering star comes along, no one knows anything about him, but he gets a following. Soon he is fortunate enough to borrow some money, and some good, easy, unsuspecting brother is unfortunate enough to lend it to him, and he is gone. This is not so frequent as it once was.

All of our strong city churches are supplied with pastors. Since Dr. Burrows came to the First church, Nashville, things are moving forward. He knows how to marshal the forces and keep them in line.

Dr. Boone is doing splendidly at the First church, Memphis. Everybody felt that he was the right man for that exceedingly important field. He is a fine preacher, an active pastor and a true friend. God is adding his seal to his labors.

Dr. Holt, our efficient State Secretary, is pushing our State work to a wonderful success. He is wonderfully popular, and enjoys the confidence of his brethren to a great degree. Of course, there are some to criticize and find fault, but so they did the Master. He is working on and does not stop to answer the critics.

Dr. J. O. Rust of the Edgefield church, Nashville, was doctored two or three times this spring, but he is almost well of it now, and wears his honors well. He has been in great demand for commencement addresses and sermons.

You will be glad to learn of the great success attending the labors of Bro. W. H. Sledge of Milan, Tenn. He is a Mississippian and is quite an honor to his native State.

There is considerable talk among our preachers about the "Committee of Nine" authorized by the convention at Hot Springs, some think it was the right thing to do, and others question the propriety of the action. But we will see how much good will come from it. Most of us believe in organization, but we fear that too many wheels will complicate matters too much. We have heard of, and read about, a "Great Iron Wheel." It crushes things where it rolls along. It is well not to have too many wheels.

The continued rains in June hindered the farmers very much in harvesting wheat, and plowing corn. Much wheat sprouted in the shock and was badly damaged, so that the yield is cut off about half. All bottom land that had been planted in corn was overflowed and the crop completely drowned out. Most of it is being planted in peas.

We ex-Mississippians had our hearts turned towards Jackson during Convention week and longed to be with you, but it was out of reach.

MARTIN BALL.

Paris, Tenn.

## One and Two.

BY REV. J. O. RUST.

Two is just a knocked out One; he got a blow somewhere about the middle that knocked his feet out behind and bent his head over in front. As long as Two stood erect and held his head up, he was as respectable a One as any of them; but when he

received that blow he got a numerical setback into second place. Two is still a One, however, though slightly disfigured.

There are two ways of writing Two. The Arabic numeral (2) pictures him on his knees with his head bent over in humble petition at the feet of One. One enjoys this very much; it gives him such a sense of superiority. One gruffly refers to him as Two. If he should call him "Mr." or "Brother," it would introduce a painful feeling of equality; so Christian One, with a very severe Arabic account, harshly calls him plain Two, without any handle to his name. When he does Two a favor, it is more to develop his sense of superiority than it is to help a needy neighbor. You know some people do charity who do not enjoy the charity, but they delight in the arrogant sense of superiority which the charity gives them.

Sometimes poor Two is a real pleasure to proud One. When One wants to exploit his goodness before the public, he practices a little occasional charity on Two; or, when he wants starch and stiffen his self-righteousness, he will do Two a kindly turn; but to have Two on his hands all the time, in season and out, is an abomination to Christian One. But manage as he will, One can't get away from Two. One can go off by himself, but being well-conditioned in life and of a social turn, he must have companions; and when he starts to find them, there stands Two between him and all the rest of humanity. Two is his next-door neighbor and always will be. Where Two is One must be! God has written it as an inexorable, mathematical, moral law that you can't have Two without One; and, fret as he may, One has two perpetually on his hands, and never can he run off and leave him.

The other way to write Two is with the Roman notation (II). When Christian One goes out and gets hold of Arabic Two, and lifts him up, and straightens him out, and stands him on his feet to make an old-time One out of him, and puts his arms around him to hold him steady in his place, then the two Ones standing there together make the Roman II. This is Bible theology. No second place in that for poor Two. One carries first place around with him; and, when he sets Two on his feet, he stands him where he is, and that is in first place. So you see this Bible work on the part of One has made a first-class and a first-place One out of poor Two.

The practical difficulty is to get one to believe that Two is simply a disfigured One; and, when he has come to believe it, it is even more difficult to get One to attempt the work of restoring Two to the One family. I doubt if One would ever attempt the work, and I am sure he would never succeed in it, unless God should come into One and go with him and help him restore Two. The three standing there together (III) make a blessed trinity of love. Remember Goethe's symbolical palace and learn to reverence what is above you, and reverence what is about you, but don't fail to reverence what is beneath you. "God and one man make a religion, but it takes God and two men to make Christianity."—*Baptist Union.*



# THE BAPTIST.

Published Every Thursday,

—BY THE—

Mississippi Baptist Publishing Co.,

—AT—

JACKSON. MISS.

T. J. BAILLY, EDITOR AND MANAGER.

Entered at the Post Office at Jackson, Miss., as mail matter of the second class.

Obituary notices, whether direct or in the form of resolutions, of 100 words, and marriage notices of twenty-five words, inserted free; all over these amounts will cost one cent per word, which must accompany the notice.

A limited number of reliable advertisements will be inserted.

All communications on business, and remittances should be made to THE BAPTIST, Jackson, Miss.

Manuscript to be printed must be written on one side of the paper only.

No communication will be printed unless it is accompanied by the name of the author.

It is requested that all remittances be made by money order or registered letter. Do not send check on local bank.

In requesting change of post office, do not fail to name office from which and to which the change is to be made.

Listen!

Victor F. Lawson, Publisher, No. 123-5th Ave., Chicago.

Dear Sir—Replying to yours of the 7th inst. in which you state the amount of advertising space used by us in your paper, The Daily News, under our contract beginning May 1st, 1899 and ending April 30th, 1900 as being \$68.445.95, we believe with you this is the largest sum of money ever paid one newspaper in one year, by one advertiser.

We are pleased to say that we are satisfied with the results obtained from this advertising, and have no objection to your giving the fact to the public in your paper.

Yours very truly,

A. M. ROHSCHILD & Co.

By C. E. DAVIS, Treas.

"Jackson's Most Popular Store."

## JONES BROS. & CO.'S

MAMMOTH RETAIL STORES.

### Wash Waists.

White Lawn Waists, open-work yokes, new luan dered collars and cuffs, all sizes, at 50c. each.

Percalé waists with white lino yokes, or with two rows Val inserting, laundered collars and cuffs, all sizes, 50c. each.

Sea Island Percalé waists, in the latest colors, all sizes, at 75c. each.

White lawn waists, with two rows embroidery inserting, new collar and cuffs, all sizes at \$1 each.

Beautiful line fine lawn and embroidery waists, at \$1.25, \$1.50 and \$2.

### Dress Goods Bargains.

Fine figured Organdies, White Lawns and Piques, at 10c. a yd.  
Heavy welt White Piques at 15c. a yard.  
15c. White Dimities, at 10c. a yard.  
Pure White French organdy, 66 inches wide, 35c., 40c., and 50 c. a yard.  
Silk Stripe Wool Challies, 38c. a yard.  
Plaid and Plaid Skirtings, 50c. a yard.  
New Serges, 50c. a yard.  
New Poplins, pastel shades, at \$1 per yard.  
44-inch Satin Solides, \$1.25 a yard.  
40-inch Black or White Glorias, \$1.25 a yard.  
New Linen lined Blister Crepons, at \$1.25 a yard.

McCall's Patterns 10 and 15 cents.  
Fashion Sheets free. Send us your subscription for McCall's Magazine; only 50 cents a year.

### Skirt Bargains.

Heavy Black Taffeta silk skirts, lined and interlined, at \$6.75 and \$9 each. They hang and fit perfectly.  
Tan, Brown and Black Venetian Skirts, tailor seams, lined and interlined, perfect fitting garments at \$5.50 each. The material this skirt is made of sells for \$1.25 a yard.  
Brown and gray Cheviot skirts, black silk applique on front and back, lined and interlined, made by tailors. Our price, \$4.50.  
Black broadcad silk skirts, box pleat back, percaline lined, at \$4.50 each.  
Black broadcad silk skirts, plain back, lined and bound, at \$3.50 each.  
Black serge skirts, applique trimmed, box pleat, percaline lined, at \$2.95.  
Black serge skirts, box pleat back, lined through-out, at \$2 each.  
Black brilliantine skirts, cambric lined, at \$1 each.  
Black duck and white pique skirts, 50c. each.  
Brown crash skirts at 25 cents each.

## THE BAPTIST.

Jackson Church Debt.

On July 5th we received a communication from Sister A. G. Williams, of Grenada, stating that she had \$10.00 for the Jackson church building, and suggesting that the Convention take prompt and decisive steps looking to the liquidation of this debt. Apropos to her suggestion the convention did, after much prayer, discussion and earnest consideration, provide for wiping out the debt, which was \$6,000. The Home Board gave directly for this purpose, \$1,000; and placed at the disposal of our Convention, \$2,000 more, which was applied on the debt. Then the Convention provided for the remaining \$3,000 by taking subscriptions from individuals and churches. The subscription made was as good as can be made. It will be in order for any one who is in a position to do so, to send on to Secretary Rowe, Winona, any amount he may be able to give, just as Sister Williams proposes to do. We shall not have too much; but, if we should have more than is necessary to liquidate the Jackson Church debt, the excess will be in the treasury of the church building fund, and hence be available for church building in the Delta, on the Gulf Coast and elsewhere. Who will follow Sister Williams' noble example? May we not look for many to do so?

Scranton.

TO THE BAPTIST:

Seeing nothing from this "neck of the woods" in THE BAPTIST, I concluded to write a short letter telling the readers of your good paper what the Baptists of here and vicinity have done and are doing, if you will be kind enough to publish it.

Being without a pastor for some time, the church of the members thereof became somewhat lukewarm, but since it has secured the services of Elder B. L. Mitchell the church has been greatly revived. He preaches for us two Sundays (in the afternoon) and two nights in the month. He is not only a good preacher but also a good pastor, and during his short residence among us has made many friends, not only members of his own denomination but of all protestant peo-

ple. There is a large field and plenty of hard work here for the evangelist and Bro. Mitchell is doing more than his share. He is a hard worker and seems never to tire of doing his Master's bidding.

We have recently had our church building painted, inside and outside, and also the fence that incloses it. For the first time in several months we solicited funds for State Missions, and succeeded in raising \$37.50, which I consider very good as our membership is small and the majority not blessed, or I should have said possessed of much of this world's goods. (Riches do not bring blessing but rather the opposite).

A portion of the amount stated above was given by members of the Scranton Baptist church residing at Pascagoula. The Baptists have no house of worship at Pascagoula, but a union church building in which all protestant denominations worship and a fine Sunday-school meets there every Sabbath, presided over by Bro. Grant, a Baptist, as superintendent. This school has a membership of over sixty and is constantly increasing. The promoters of this Pascagoula Sunday-school are two sisters, Mrs. Chas. Friar and Miss Lena Hall. They deserve and receive much credit for "building" up and maintaining this admirable school, surely they will have their reward in the sweet by and bye.

Now, dear brethren, I hope I have not made this epistle too long and give it a place in your columns, if you deem it worthy of publication.

Yours etc.,

W. A. HENSLEE.

### Fifth Sunday Meeting of the Oxford Association.

The July meeting is appointed for Friday before the 5th Sunday, and with the church at Courtland. I am not a member of the Oxford Association, but, being the pastor of the Courtland church it is my purpose to attend this meeting. I earnestly hope that all the pastors will attend and that all the churches will send a good delegation. Let us come together with the purpose of having a good and profitable time. The people of Courtland will be glad to entertain all who attend; and I am anxious to meet again with my former fellow-workers in this association.

JOHN L. JOHNSON.

1900,

## Sunday School.

LESSON FOR JULY 22, 1900.

BY W. F. YARBOROUGH.

PETER'S CONFESSION AND CHRIST'S REBUKE.—Matt., 16: 13-26.

GOLDEN TEXT:—If any man will come after me let him deny himself and take up his cross and follow me.—Matt. 16: 24.

(The last two lessons were omitted to give place for special matter pertaining to the Convention.)

CONNECTION.

After the experiences connected with feeding the five thousand, Jesus withdrew with his disciples to the region of Tyre and Sidon, where he healed the Syro Phœnician woman's daughter. He then continued his excursion through Sidon and "through the midst of the borders of Decapolis to the Sea of Galilee." This must have required some weeks and even months. Back in the neighborhood of the Sea of Galilee, he healed many and performed a miracle of feeding a multitude, this time with seven loaves and a few small fishes. Crossing to the west side of the Sea, he again encountered the hostility of the Pharisees and at once passed through Bethsaida into the region of Cæsarea Philippi, where the events of this lesson took place.

EXPLANATORY.

The Great Confession. 13-16. Cæsarea Philippi was situated on the northern border of Palestine, near the eastern source of the Jordan. It was in Herod Philip's dominion and was called Philip's Cæsarea, to distinguish it from Cæsarea on the western coast of Palestine. It was in the neighborhood of this city that this great confession was made.

Jesus first asked the disciples concerning the popular estimate of himself, thus preparing the way to get their own estimate. With the people there was no consensus of opinion. Some thought with Herod that John the Baptist had risen from the dead; others that Elijah had come again; others Jeremiah, or one of the old prophets. There was an idea prevalent among the Jews that one of the prophets would come back to the earth and usher in the Messianic reign. Many thought that Jesus was the prophet expected. But Jesus was not so much concerned as to what people in general thought as to what the Twelve thought of him. So, his direct question, "But who say ye that I am?" Simon Peter, ever ready to take the initiative, quickly replied, giving in unmistakable language the opinion of the Twelve. In his words we have the true and original Apostle's Creed. He makes two distinct statements. First: Jesus is the Messiah; second: Jesus is divine. From the response of Jesus we learn that this confession was worth much to him, and it was evidently worth much to the disciples themselves. They had declared their faith, and henceforth would be stronger because they had committed themselves. A committal goes a long way towards clearing up our minds and strengthening conviction.

The response of Jesus. 17-20. There is evidence of great joy in the words of Jesus. His disciples are far in advance of any position

## THE BAPTIST.

they had previously occupied. He is ready to go much further than ever before in the revelation of his plans to them. It is hardly to be supposed however, that the chosen ones understood all that was included in his words. In the light of all these years Christian people are far from being agreed as to his meaning in his response. Volumes have been written but any interpretation suggested is far from being unanimously accepted.

About a passage so difficult as verses 18, 19, we ought to be free from dogmatizing. The general meaning, however, is not far to seek. Jesus means that the truth just confessed by Peter, who represents the Twelve, must be revealed from above. It is spiritual truth and must be spiritually discovered. Intellect unaided could not reason out such a truth, since it lies beyond the realm of simple reason. Bible students are coming more and more to the position that Jesus meant that Peter was the rock. He said, "thou art Peter, (petros,) and upon this rock, (petra,) I will build my church." In classic Greek, petra means a massive rock, while petros means a detached but large portion of the rock. If this distinction is to be observed in the passage before us we can readily see how Christ himself may be considered as the massive rock, while Simon Peter is regarded as a detached portion of the foundation. This idea is in agreement with Paul, (Eph. 2:20,) as he refers to the household of God as "being built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone." Peter himself seems to have so understood the expression, for he subsequently referred to believers as living stones. 1 Peter, 2:5. Possibly there would never have been any objection to, considering Peter as the rock referred to, had it not been for the Romish assumption that he was the first Pope. Jesus had said, on seeing Peter for the first time, "Thou shalt be called Cephas," (Aramiac for stone.) Now that this confession is made, he no longer speaks of this new name as something to be applied in the future, but says, "Thou art Peter." The time had come when the name could be applied. "Christ, supernaturally revealed, personally experienced and publicly confessed," was the foundation on which the church was to be built. Such a foundation could only be realized in living men. As Peter was the first to proclaim such an experience he was the original and typical representative of the class on whom Christ would build his congregation and very naturally to him were addressed these words.

The church referred to must have been an ideal one, whether considered as local or universal. It could not have been any particular church, for the first church formed has long been lost in oblivion, which could not have happened to the church in Christ's mind, since he said, "The gates of hades shall not prevail against it." Hades was the Greek word for the unseen world and the expression simply means that this church shall never suffer decay and death. If we must choose between an ideal local and an ideal spiritual church our preference is for "the general assembly and church of the first born," the spiritual, invisible, church con-

stantly referred to in the Epistle to the Ephesians and elsewhere. The giving of the keys of the kingdom, simply refers to the fact that to those who had such a grasp of the Messiah as Peter had, was given a commission to announce the terms of admission, not into the church, but into the kingdom of God. They could state the terms and these terms would be ratified in heaven. The injunction to tell no man that he was the Christ, was probably given for the double reason that they were not yet ready to proclaim so important a message and the people were not prepared to hear it.

The announcement of the cross, 21-26.—The difficult announcement of the church on the rock was not near so perplexing to the disciples as the doctrine of the Messianic suffering. When he told them plainly of his suffering, death and resurrection at Jerusalem, it was simply irreconcilable with any notion they could form of the Messiah. Peter, doubtless, again voiced the opinion of his associates when he said, "Be it far from thee, Lord; this shall never be unto thee." They were not so presumptuous as to rebuke their Master, but they very likely sympathized with Peter. There must have been a temptation to Jesus in Peter's words. How else could Peter represent Satan? Jesus' words seem harsh to the disciple who had just made such a remarkable confession, but they were necessary to teach the disciple his true place. The remaining words of Jesus are to show that not only the Lord but the disciple has a cross to bear. The kingdom of God is realized only as the cross is borne. Self-sacrifice is the law of discipleship, and the real life can only be found as we willingly surrender this present life to the will of God.

PRACTICAL POINTS.

1. If we believe in Christ it is very necessary that we confess that faith before men.
2. The divinity and messiahship of our Lord revealed, believed and confessed are fundamental to the existence of Christianity.
3. It is a solemn responsibility to be entrusted with the proclamation of the conditions of salvation.
4. In the kingdom of God they gain most who seem to lose most.

### Minutes Mississippi Baptist Convention.

A copy of the Minutes goes to each pastor in the State, and to each lay-delegate whose postoffice I could obtain.

One omission appears in the Minutes, I don't know who is responsible for the omission, but place it to my own, or the printer's account.

If the cylinder head had not blown out of the engine as the forms were ready for the press, the Minutes would have been mailed on Thursday. As it is, they go out on Saturday.

Hoping each will get his Minute, and thanking the Mississippi Baptist Publishing Company for prompt and efficient work, I am,

E. E. THORNTON,

Recd'g. Sec. Miss. Bap. Con.

Jackson, July 14, 1900.



## The Home.

The Trusts and the People.

BY REV. SAM R. JONES.

[From the *Manufacturers' Record*, Baltimore.]

The large trusts and combinations already formed and being formed by aggregations of capital are considered harmful to the masses and the common people. This is a theory. Theoretically a thing may be so, and practically it may be very untrue. When we speak of trusts and combines we think of the Standard Oil Trust, the Sugar Trust, the Tobacco Trust, etc. When the Standard Oil Trust was formed I was paying forty cents a gallon for kerosene oil. I am getting it now for ten cents a gallon. I was paying twelve and one-half cents for sugar several years ago, but when the combines set in we got it at five and one-quarter. When the Whisky Trust was organized I was in hopes it would put up whisky where the poor devils couldn't get it, but they have seemed to cheaper that down to where they can pay the government \$1.15 a gallon, revenue on it and yet sell it for \$1.27 1/2, which demonstrates that they are making it and letting the public have it at about twelve and one-half cents a gallon.

There is no doubt about the aggregation of wealth, with brains controlling it, that they can manufacture any article cheaper than it is or has been manufactured on a small scale. The great combinations, many think, will eat us up blood rare. Occasionally I get on a little jerk water road that is not in the combination, and I want to double my accident policies and be satisfied with a 15-mile-an-hour gait and console myself with the idea that I can ride all day for a dollar, but when I get on the Pennsylvania or Vanderbilt system of roads, with their schedules forty miles an hour, vestibule trains, with parlor cars, sleeping cars, dining cars, I have a hotel on wheels carrying me towards my destination, and all this for about two cents a mile. Give me the road that is in the combination to carry me where I am going.

Public sentiment is the safeguard which is thrown around all aggregations of wealth and all combinations of interest. The Standard Oil, the railroad combinations, the Sugar Trust are as sensitive to public sentiment as the snow-bank to the rays of the sun. Trusts and combines will not hurt the public, but stockholders and bond-

holders may suffer later on, when these great bulky combinations become unwieldy and fall with their own weight. Fifty thousand men in the United States, perhaps not more, are interested in the great trusts of the country. Those 50,000 men know that there are 70,000,000 other people in America, and their wisdom teaches them where boundary lines are, over which they cannot go without peril to themselves and disaster to their business. No combination now says "damn the public," but they have their weathercocks on every prominent cupola watching how the wind blows.

Of course, political capital can be made out of such formations of wealth, and social orders may raise the black flag to fight them; but I am a thousand times more afraid of demagogues and politicians than I am afraid of trusts and combines. Good government—which means not only the well-being of the citizens, but the overthrow of all that will hurt the citizens—depends upon good men in office, and we had better pay less attention to what we call trusts and combinations and more attention to those whom we elect to office in the municipal, State and national government. Mr. Stead, in his book "If Christ Came to Chicago," speaks of the "Big Four of Chicago," and says of them that "their methods are clean and their transactions are honest, but that in the road of their success lies the blood and bones of the victims over whom they have run to success." The successful man or combination means the downfall of other men and other combinations. One preacher is preaching to 5,000, twenty preachers around him consider seventy-five a full house, and a hundred a perfect jam; one physician making \$10,000 a year, and forty little doctors in the neighborhood not making their grub. A Wanamaker selling \$50,000,000 a year means many little merchants applying for clerkship in his store. It is the survival of the fittest, it may be. When God made this world He made mountains towering into the clouds and valleys below the level of the sea; He made lakes and oceans; He spread out the prairies of the West and piled up mountains around the little valleys along the ranges of the Rockies and the Alleghenies. In the ocean's waters we find whales and some very small fishes, and when the whales come along the little fish have to hide out. I have traveled over this country from ocean to ocean, and from Montreal to Galveston, annually for

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twenty years. I have watched the progress of events and the processions as they marched. I have yet to know of a single instance where combines and trusts hurt the masses or permanently raised the price of any product. I am a thousand times more willing to deal with the trusts and combines and purchase their products than I am to put my money into their institutions and imperil my holdings, conscious of their want of stability and fearing their final downfall.

Of course these great combinations affect legislation, if they do not control it in many instances, but while they may procure legislation in their own interest, yet they have one eye upon the public sentiment all the time, conscious that they can just go so far and no farther. Here and there they have shut down a manufactory or closed up an institution and affected some individuals, but we are not looking from that standpoint. When we look at the 70,000,000 of our population, we say they are only procuring cheaper and buying for less money these products than they could have done under other circumstances.

With the final disintegration of trusts and combines—which will inevitably come when financial disaster and shrinkage of values shall come—of course, the surplus of their product will be thrown upon the market, and only the stockholders in these trusts and combines will suffer. As sure as that the sunshines, whenever any insti-

tution becomes unwieldy because of its size and bulk, it will finally fall of its own weight.

I am an expansionist, and I believe that one of the causes of the stringency and shrinkage of values in this country is because we have not gone out over the seas with our products as we should have done. While there is a demand for our products of the farm and manufactory of this country there will always be plenty of money; when wheat and corn and cotton and all kinds of manufactures are a drug on the market; and no demand for them, then we have stringency and hard times. But when the highways over the seas shall be laden with our products into foreign countries, and the gold is brought back in the ships, then we shall flourish perennially. These great combinations are the only powers in this country that can do this thing for us. A negro and an old mule can make corn and cotton; a fellow with a two hundred dollar saw mill can make lumber; but only aggregations of wealth can build ships and open markets in foreign lands.

A LADY was heard to remark lately—"I believe The Rookery Advertisements are as newsy and readable as any part of the papers." See "ad."

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For above occasion Queen & Crescent Route will sell round trip tickets to Atlanta on July 16th and 17th, with final limit July 23rd, 1900, at rate of one fare for round trip.

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BIBLES, 25cts.; TESTAMENTS, 6cts; postage extra.	
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## Ministers and Churches.

UTICA.

We have been richly blessed by God in Utica for more than a year past. You know how the new church building has and on our hearts for the last eight or nine months. We thank God that our dreams have broken into the full-orbed splendor of realization, and we are now worshipping in our new house.

I held first service first Sunday in July. We were all there, and God was there, too. This people showed their hand as they usually do when there is a call for noble work, for heroic effort. Some people may falter, these will not.

We had our new pews in place, but the \$400.00 with which to pay for them was lacking. The people were asked for this amount, and in less than ten minutes about \$345.00 of it had rolled in in cash and subscriptions. Before sunset the next day it had rounded out to \$350.00. Since that time \$50.00 more has come in, and our pews are paid for. We feel good and are thankful.

The second and fourth Sundays are our days—preaching days—here. The pastor was not at home on the morning of the second Sunday in this month—convention day. But Bro. George Robertson, our faithful local preacher, held services, and at the evening services, Bro. S. G. Cooper was with us and preached for us. Just preached the old time gospel in his own simple, earnest way. O what a blessing is the power to simplify, to make clear the gospel.

Bro. Cooper was pastor here some eight or ten years ago. It was beautiful to see the greeting exchanged between this former pastor and people, to see how they hung to each other's hands and to hear the words of former love and friendship spoken anew. Come again, Bro. Cooper. But this letter is too long, I must quit, but not till I say this is a dear, good people and their pastor loves them for their faithfulness to the Master.

J. L. LOW.

UTICA.

## TO THE BAPTIST.

It was my happy privilege to run down with Bro. Low from the Convention and preach to the Utica saints. It had been nearly ten years since I bade a sorrowful farewell to that noble people. As I stood before them my feelings were of joy mixed with sadness—joy as I remembered their ministrations

of kindness to me and mine in the days gone by when I tried to minister to them in spiritual things—sadness as I remembered the loved and familiar faces who have gone to their reward.

Again, it was a great pleasure to be in their new house of worship. It is certainly a most beautiful house and reflects great credit upon pastor and people.

Bro. Low has a strong hold upon his people, and they are bringing things to pass. I would have lingered longer in my native country but a telegram called me home.

I left Utica with my heart going up in prayer to God for his richest blessings to rest upon Bro. Low and his noble people.

S. G. COOPER.

## FIFTH SUNDAY MEETING.

The 5th Sunday meeting for July of the of Yalobusha Association, Scooby church is called in. Circumstances justify this.

Fraternally,  
ALEX. A. LOMAX,  
Pastor Scooby church.

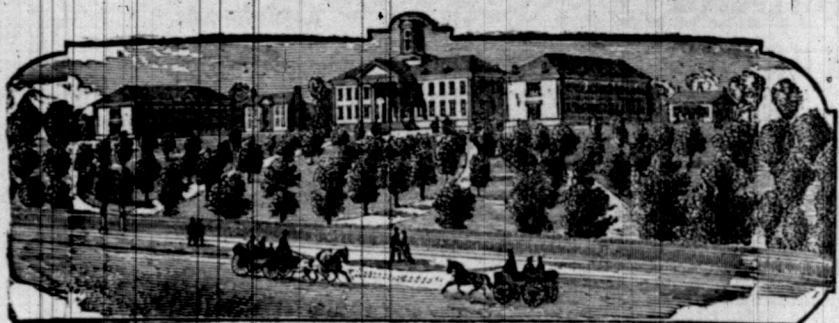
Marco, Fla.

## TO THE BAPTIST.

Referring to the "Men in the Pew" of last issue, together with so much other good reading, which to us in this lonely, "preacher-for-saken" place, has been so refreshing, we can't refrain and will attribute so much soul refreshing items to effects of a full store at Hot Springs. All seemed to be at their best, Business Manager not excepted. The subject of the article written by Bro. Leavell, has so many items of interest connected with his long, useful life, and as we read, our mind was from place to place—faster than the wires could run—and in this lightning speed we saw more dear people, some "at rest," others here and there. One thing mentioned would to this writer suggest or revive another circumstance—so pleasant to me to think of.

Capt. Ratliff was, from account, fourteen days old when my father, a great admirer of Capt. R. was married. Also when P. B. Pope & Co., of Yazoo City, shipped a lot of cotton to New O., for account of Dr. Sam Sample of Old Franklin, Holmes Co. S. N. Sample, "the son," now holds letter of advice. A little less than twenty years from his (Capt. R.) birth, old Bro. Portwood, in July or August 1855, held protracted services at Concord, assisted by A. C. Caperton, Taylor, and one or two others who stirred the church from center to circumference. Then

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again Capt. R. in the bloody strife was honored and did honor to such men as that grand old man and townsman of yours, Col. J. L. Power. Lastly, we saw the Capt. at Rocky Springs, when Hackett was Moderator of Association in 1871. Pettigrew, Waln, Lomax and other able men there too numerous to tell. Then Bro. Bailey tells us he has been to Yazoo City, seen Bro. White, Shipp and others, all of which made us feel like we could start to see them. How I wish you would "punch" our Florida preachers, until at least they, like yourself, make a running call, as at Y. C.

Now, my brother, we have not had an eye to have the world hear us and if, in your good judgment, the waste basket needs anything, you can consign this.

With much love, I am,  
Fraternally,  
N. L. BARFIELD.

## Centennial Meeting at Concord.

Yesterday was a good day with this old church.

Notwithstanding the threatening clouds, muddy roads and poor crop prospects, a great congregation listened to the gospel of Missions and made the best offering to this cause in the history of the church. The immediate results were: twenty-six dollars for missions, ten subscribers to the Foreign Mission Journal, twenty to Home Field, with a general uplift in the line of missionary effort. Bro. Cooper, one of our young preachers, rendered efficient service in making the meeting helpful. Bro. Ellzey, the pastor, has wrought well, and is making decided progress in all his work.

Plans are being made for at least two other meetings of this kind in Yazoo County.

Truly,  
W. J. DERRICK.

July 16, 1900.

## Lemons as Medicine.

They regulate the liver, stomach, bowels, kidneys, and blood as prepared by Dr. H. Mozley, in his Lemon Elixir, a pleasant lemon drink. It cures biliousness, constipation, indigestion, appendicitis, headache, malaria, kidney diseases, fever, chills, heart failure, nervous prostration, and all other diseases caused by a torpid or diseased liver and kidneys. It is an established fact that lemons, when combined properly with other liver tonics, produce the most desirable results upon the stomach, liver, bowels, kidneys and blood. Sold by druggists, 50c and \$1.00 a bottle.

## Rev. John P. Sanders Writes.

Dr. H. Mozley, Atlanta, Ga.: I have been relieved of a trouble which greatly endangered my life, by using Mozley's Lemon Elixir. My doctor declared my only relief to be the knife, my trouble being appendicitis. I have been permanently cured and am now a well man. I am a preacher of the M. E. Church South located in the town of Verbena, Ala. My brother, Rev. E. E. Cowen, recommended the Lemon Elixir to me. Ship me a half dozen large bottles C.O.D.

## Mozley's Lemon Elixir.

Cured me of a long-standing case of chills and fever by using two bottles. J. C. Stanley,

Engineer E. T. V. &amp; G. R. R.

## Mozley's Lemon Elixir.

Cured me of a case of heart disease and indigestion of four year's standing. I tried a dozen different medicines. None but Lemon Elixir done me any good.

Tules Diehl,  
Savannah, Ga., Cor. Habersham and St. Thomas Sts.

## Mozley's Lemon Elixir.

I fully endorse it for nervous prostration, headache, indigestion, and constipation, having used it with most satisfactory results, after all other remedies had failed. J. W. Rollo,  
West End, Atlanta, Ga.

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## Deaths.

S. A. Brister.

Died May 25, 1900, after suffering several weeks. I never heard him complain. He was the most patient sufferer I ever saw. He said that if it was God's will for him to die it was right, and on Sunday before he died he called his family to his bedside, and after talking about their welfare, he then reached out his hand and bid them all goodbye, and said for them to meet him in heaven. Brother Brister was born September 26, 1850; he was a member of the church 30 years. He leaves a wife and 9 children, and a host of relatives and friends to mourn his loss. So we bow our heads and say "The Lord gave, and the Lord has taken away, blessed be the name of the Lord."

J. E. LOWE.

J. W. Lamb.

When the sun came over the eastern horizon announcing the morning of June 8, 1900, the Lord's messenger came into one of our homes bidding the body of our friend and brother, Mr. J. W. Lamb, "sleep on forever," the spirit come up higher.

Brother Lamb was born December 9, 1843. He was a farmer and merchant, and in the latter vocation he has often supplied the poor with life's necessities.

Since joining the Baptist church in his youth, he has been a zealous Christian worker. He enjoyed attending religious meetings of all kinds, yet he was loyal to his home church. He was of inestimable value in our Sabbath school. Two of this committee would mention especially his work as teacher of the ladies' Bible class.

The fatal paralysis seized him months ago, nor could tender nursing stay it. He has suffered, but his pangs are over.

On our account we weep, for tears benefit earth's partings; on his account we rejoice, for we have hope. His burdens, griefs and woes are over, and a haven of spotless purity and unmingled peace is his forever.

Now, whereas, the separation is wrought, and salvation's plan is laid by the Savior and accepted by Bro. Lamb; be it resolved.

1. That praise is due him who is the source and sustainer of life for the time Bro. Lamb was spared us.

2. That while his abode here seemed more needful to us, his presence yonder is far better for him; and while the moan of nature may never hush in some heart, the voice of the spirit may give consolation in the assured conviction: "To die is gain."

3. That a copy of this paper be sent the family of the deceased with the assurance of the profound sympathy of this church and Sabbath school.

"Yet mourn ye not as they Whose spirit's light is quenched! All is not here of our beloved and blessed. Leave ye the sleeper with his God to rest."

COMMITTEE.

Lillian Watkins.

Lillian, daughter of D. M. and Emma Watkins, late of Mississippi, died at

Cleburne, Texas, after about three days suffering with bowell congestion, aged four years, four months and six days.

Brief is the outline that encompasses her short life, but pages cannot tell the blessed memories of prattle and laughter, of gentle ways and living acts; nor can they tell the tender recollections of weary watchings and anxious hours, from the day she came, like a cherub, into the arms of devoted and doting parents, to the moment when she peacefully passed from earth into the Happy Home.

Many friends bear testimony to the fact that Lillian was one of the fairest and sweetest children that ever graced and gladdened any family circle. Bright, winsome, affection and devoted, she gave early and high promise of that character so prized in woman kind, and so much needed among the children of men. Deeply touching it was, when death had begun to chill her frail form, to see her reach out her little arms to her mother, and to her feebly and tenderly say: "Sweet mamma! sweet mamma!" And how full of meaning to Christian hearts was the lifting of her weakening hand and pointing heavenward. Who knows what her eyes, failing to the light of earthly life, but clearing for glorious vision of spiritual things, saw far above the point of her waxen finger, up in the Blessed Beyond? Perhaps she had a vision of the Savior's face and of outstretched arms and heard him say, "Come home!" Who knows?

Lillian belonged to the First Baptist Sunday School and very tenderly loved her teacher, Mrs. J. B. Joiner; a most lovable woman, whom she longed to see while she was so very sick. To many of us the memory will ever be vivid and sweet, that, when we started to build a new church, Lillian's little hand brought forward the first contribution.

Strange indeed is the providence that permitted her to be taken from heart broken parents and younger sister, after having safely passed through so much serious sickness before, in all of which she was so patient, so brave, so submissive to doctors' and parents. But sometime we will understand. O, sorrowing ones, look up, where the loved one gone is "safe in the arms of Jesus!" Meanwhile labor on in the Lord, and "meekly wait, and murmur not!"

GEO. W. BAINES.

Cleburne, Texas.

Married.

At the residence of the bride's father Mr. William Price, Lincoln county, Miss., Mr. Pearl M. Cole and Miss Mary J. Price.

J. E. LOWE.

50 YEARS' EXPERIENCE

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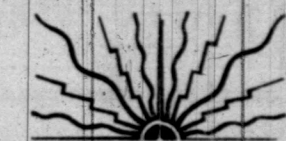
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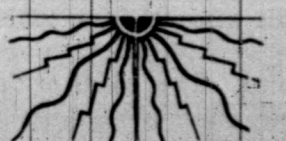
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## Woman's Work.

## CENTRAL COMMITTEE.

Mrs. J. W. BOZEMAN, President,  
Meridian.  
Mrs. W. R. WOODS, Secretary,  
Meridian.

## Does it Pay to Send Your Pastor to the Convention?

This question is sometimes asked—Does it pay to send your pastor to the convention?

Answer for the first time in her history bore a part in sending Bro. Ellis to Hot Springs, and I think it will be the beginning of a new era. On the 3rd Sunday in May, while his heart was still throbbing from the contact with those great minds that guard the interests of our denomination, while he felt the thrill of the hand-touch of such men as Willingham, Tichenor and others who have lived in close companionship with the Savior, he preached us one of the grandest sermons it has ever been our privilege to listen to. His theme was "Woman's place in the church." If he could write it as he delivered it to us, it should be published so that all might read it.

He dwelt at length upon what she had done during the last quarter of a century, and with prophetic eye he peered into the future and saw her work unfolding, widening and deepening till it touched every corner of the earth. We who listened spellbound to his burning thoughts felt it was good to bear even an humble part in this grand work.

He excluded women from no place except the pulpit and while he placed her in every other position we could not keep our thoughts from going back to the time when she was barely recognized as a factor in the church. When ye lords of creation were afraid for her to have an independent mission society even, lest she should usurp more authority than she should. Oh how much of the Master's time was wasted at associations and conventions discussing this mighty problem.

Here let me speak a word in honor of T. J. Walne who threw all his influence on woman's side, and did all he could to foster these organizations. Result have proven the wisdom of his course, but there are still greater things to be attained. The dawn of the 20th century offers possibilities hitherto undreamed, and each decade must offer an advance along the line.

Then lift high the royal banner  
And as nations bow the knee,  
Will add stars to the shining folds  
And send it from sea to sea—  
E. C. BOLLS.

## Clarksdale.

Since writing you last December we have made no report and I feel like the Baptists of the State should know what we are doing.

Rev. A. L. O'Brian and his wife left us on the 20th of June and we are without a pastor, but our little band of women still meet each Monday at four o'clock and do something to establish a Baptist church in our town. Since the first of January we have \$389.20 made by the Ladies Aid Society. We had on hand \$122.88, have paid \$114.14 on a lot for the church and have a debt to it. We have paid \$50.00 on pastor's salary and other expenses that will amount to \$204.49, leaving \$332.59 in the bank to be used for building purposes. We hope to build a \$3,000 church between this and the first of January, 1901.

There has been no money solicited from the people at Clarksdale and we think we can raise \$1,000 at least, and by the time we are ready to build, the ladies hope to have \$500. Mr. W. P. Wildberger says he will give the framing, so I don't see any reason why we should not feel hopeful.

Respectfully,  
MRS. ANNIE MANGHAM,  
Sec. W. A. S.

## Hear What Sister Williams Says About the Jackson Church Debt.

Our Convention meets tomorrow and the debt on the Jackson church house will come up to act as a sort of thorn in the flesh with some of our brethren and sisters. The spirit I believe has directed me to make this proposition to one hundred of the Lord's servants in Mississippi.

I will be one of one hundred men or women to pay \$10.00 towards liquidating this debt. It ought to be settled for the good of the cause there and elsewhere. God has blessed me by giving me health and work to do to earn this money, and as one who is anxious to help in the work of soul saving, I make this offer, thinking, perchance, it may inspire some one else with the thought to give part of the amount God is blessing them with for the advancement of the cause in Jackson, in the State, in the world.

I have for several months adopted the tithing system in my business, hence this \$10.00 belongs to

the Lord indeed. You may use this in any way you think best. Please let me know to whom to send the ten dollars and I will forward it immediately. You are giving us a good paper.

May God bless you more and more.

Your sister in Christ.

ANNIE GAMBRELL WILLIAMS,  
Grenada, Miss.

## Secret Societies.

I wish to add my hearty endorsement to what Bro. P. I. Lipsey says in regard to the many secret societies. Surely Christian people can show more of the spirit of Christ by magnifying Christian duties, than by giving their time and means to the upbuilding of these societies and then agree that if a man is a good Mason, Odd Fellow etc., he will be about as good as the best church member and a good deal better than some of the church members.

I believe a Christian will have about all he can do if he devotes his life to the service of Him who died, that whosoever believeth should not perish but have everlasting life without the addition of the work of the societies.

May God help us to see aright.  
Yours,

A. G. W.,  
Grenada, Miss.

## A Request From the Secretary of the Central Committee.

Some years ago the Secretary had a complete list of all the women's societies in the State. Since then many new societies have been formed, and there is reason to believe that a number of the old ones have dissolved. It becomes necessary for the present Secretary to make a revised roll of the organizations. It is understood that there are many more of these societies than report regularly or at all. The new list cannot be made from those reporting. It is the sincere desire of the Central Committee to enroll every society of our women, including the Sunbeams at the earliest possible date.

As these can best be reached through THE BAPTIST, the Secretary requests that the presidents or Secretaries send at once upon reading this request, the name of their organization giving the name of the church and association together with the postoffice address. In case either of these officers is absent and will not see this request it is asked that some member of the church or society, or pastor himself will send this information. It is unnecessary

to emphasize the importance of this list. As we are now entering upon the new century, our woman's work should take new life and a larger growth. We need better organization, more system, more zeal and love for the Master whose we are.

I shall anxiously await and confidently expect a unanimous and prompt response to this request from all Mission, Aid, Band, Sunbeams and all other societies.

Mrs. W. R. Woods,  
Sec. Cen. Com.



D. P. HENSLEE, Doe Branch, Ark.

Dear Dr. Woodard:—I write you a letter to let you know that I am now entirely well of cancer. Your oils have worked a miracle in my case, for I did not think myself that it would cure me, as I had tried so many remedies that I had just about given up all hopes of getting well. But just think! I am again sound and well. Oh, how I wish that I had seen your advertising sooner, for it would have saved me much anxiety and many dollars. I will soon be down to the city and I will call on you.

Yours thankfully,  
D. P. HENSLEE.

We have discovered a combination of oils that readily cure cancer, tumors, catarrh, piles, fistula, ulcers, eczema, and all skin or womb diseases. We have cured thousands of afflicted people within the last six years. Many patients cured by correspondence. Readers having friends afflicted, should cut this out and send it to them. A book sent free giving particulars about the oils. Address,

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They have cured thousands—they will cure you.  
Perryman & Walters, Dept.  
D. Atlanta, Ga.

\$3 Each.

## Temperance.

## What, Rob a Poor Man of His Beer?

What! rob a poor man of his beer.  
And give him good victuals instead?  
Your heart is very hard, sir, I fear,  
Or at least you are soft in the head.

What! rob a poor man of his mug  
And give him a house of his own,  
With kitchen and parlor so snug?  
'Tis enough to draw tears from a stone.

What! rob a poor man of his glass,  
And teach him to read and to write?  
What! save him from being an ass?  
'Tis nothing but malice and spite.

What! rob a poor man of his ale  
And prevent him from beating his wife,  
From being locked up in a jail,  
With penal employment for life?

What! rob a poor man of his beer,  
And keep him from starving his child?  
It makes one feel dreadfully queer,  
And I'll thank you to draw it more mild.

—John Ploughman's Talk.

## PROHIBITORY LAWS.

Prohibitory laws can be made effective. Such laws will not execute themselves any more than any other laws will do so. Such laws unenforced will accomplish no reform. But such laws can be enforced, and a prohibitory law well enforced is the most effective restraint on the liquor business that has yet been discovered.

Prohibitory laws covering four-fifths of the State it must be our watchword and ultimate aim to have the coast and Delta counties redeemed from the slavery of the traffic.

The vocation of creating and pandering to the bad appetites of men should have the stigma of reproach burned into it just as clear and deep as the voice of the community under the bar of the law can do it. Law is public conviction. Law is sober second thought. Law is the solemn and sacred affirmation of a people's judgment of what is right and wrong.

Now, if it is right, if it be expedient, to stigmatize slander, and theft, and arson, and forgery, and highway robbery, and licentiousness, and murder by legislative enactment and to bring all these kindred crimes under the reproach of mankind, in the most pronounced and awful way in which the deliberate sentiment of the State can be expressed, then surely the men who consent to engage in these transactions of distilling, and brewing and buying and selling alcoholic beverages, for mere purposes of gain, ought to be made to wear the badge of whatever shame can be uttered by the supreme voice of the State.

The law must be made to say this business is not right, but wrong through and through. The law should brand with it dishonor. Let the law force men to see that if they are to prosecute this business, it must be on the same terms as other offenders against the morals end interests of society prosecute theirs, by evasion of stealth.

In these few counties in this State, prohibitory laws would be the best aids in the work of moral suasion. The law would help in two ways. It will not be so easy for men to become drunkards; and when they have become drunkards it will be a good deal easier to reform them. The exposure to which these men who are struggling to retain their manhood are subjected in the open saloon whose fumes pour into their faces as often as they walk up or down the streets. Law well enforced gives to moral suasion something like a fair chance. In this respect moral suasion is not without analogy in the gospel itself.

Nobody expects that a man is going to be converted by law. But does not the Gospel have immense advantage in the fact that laws, good and wholesome, hedge in society on every side? Repeal the laws that gives protection to religious assemblages, laws of the Sabbath, your laws of marriage, laws of the highway, against stealing and arson, and would it not be vastly more difficult to reach out and save men with the gospel?

Prohibitory laws help to tone the people to high standards of thought and action touching the evil of strong drink.

Law is an educating force. Law influences the mind that is under it and moulds character. Good law does it. Bad law does it.

Hence, law ought always to be of highest quality attainable. It is the hobby of some men that you must not get ahead of public sentiment in our legislation. But God's method, it will be observed, is to make such laws as ought to be made, and give them to the people, and then hold the people responsible for keeping them. The book says: "The law of the Lord is perfect." At the very moment when God was communicating His law to Moses up in the mount the children of Israel were making a golden calf down at the foot of the mount. In thought and tone and purpose the people were not up to the law God gave them. But he gave them the law in all its perfection. God's method we may be sure will not take us astray. Be-

## Blue Mountain Female College

Has decidedly the largest boarding patronage of any private female seminary in the South, and is outnumbered by very few of the large State schools; having enrolled over 300 pupils last session, 266 of them being boarders.

Had been forced to turn away a number of girls for lack of room, even before the recent fire.

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sides, how out of place are all these fears about getting ahead of public sentiment in the enactment of stringent liquor laws! Who makes the laws? The representatives of the people. Who are representatives of the people? For the most part politicians, the men who make securing offices and keeping in office their trade.

W. H. P.

## A TEXAS WONDER.

## HALL'S GREAT DISCOVERY.

One small bottle of Hall's Great Discovery cures all kidney and bladder troubles; removes gravel, cures diabetes, seminal emission, weak and lame back, rheumatism, and all irregularities of the kidneys and bladder in both men and women. Regulates bladder trouble in children. If not sold by your druggist, will be sent by mail on receipt of \$1. One small bottle is two months' treatment, and will cure any case above mentioned. Send for testimonials.

D. E. W. HALL,  
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For sale by all druggists.

## READ THIS.

Vicksburg, Miss., Jan. 8, 1900.

I have used Hall's Great Discovery for bladder and kidney trouble, and would not take a thousand dollars for the benefit received from using one bottle. I feel that I am permanently cured. I make this statement from a sense of duty that I owe to those likewise afflicted and trust that they will take advantage of the information and realize the truth of my assertion.

G. H. FOSTER.

## Southern Baptist Theological Seminary, Louisville, Ky.

Next session of night months opens October 1st. Excellent equipment; able and progressive faculty; wide range of theological study. If help is needed to pay board, write to Mr. B. Pressley Smith, Treasurer of Students' Fund. For catalogue or other information, write to

E. Y. MULLINS,  
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Look up rates, routes and train service via the Mobile and Ohio railroad to Waukesha, Wis., Niagara Falls, N. Y., Put-in-Bay, Ohio, Denver, Pueblo, Colorado Springs, Col., Mackinac Island, Mich., Chicago, Ill., St. Paul, Minn., Minneapolis, Minn., St. Louis, Mo., and many other resorts North, East and West. Low rates, superior service. This company has in service a complete line of new vestibule coaches and sleepers. Their summer schedules are unsurpassed; close connection is made at St. Louis Union Station for all prominent summer resorts. Special Mobile and Ohio representatives meet all incoming trains at St. Louis and see to the proper transfer of passengers to connecting lines, attends to sleeper reservation, etc. Summer tickets on sale from June 1st to September 30th, limited to return passage to October 31st, 1900. For rates, tickets and full information apply to C. M. Shepard, General Passenger agent, Mobile, Ala.

Ticket Agent.

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## College Tidings.

The prospects of the college seem very fine and the friends of the institution were probably never more hopeful than now. I have been thinking over the list of prominent men who were educated here. You will probably be interested in the following list. In State affairs, Mississippi College has the governor, state superintendent of education, railroad commissioner for the southern district, justice court clerk, congressman from the sixth district, chairman of the judiciary committee in the present legislature, and numerous others. In educational matters, she has the president and four of the professors in Mississippi college, the president of A. & M. college, the professor of history in the State University, the newly elected professor in the Southern Baptist Theological Seminary, Dr. George B. Eager, the principal of the Jackson graded schools, the presidents of three prominent female colleges in Mississippi, and many prominent educators in this and other states.

In the religious world, she has or has had missionaries in China, Africa, Japan, Italy and Mexico. She has the editor and manager of our State paper, the Baptist, the secretary of our convention board, the pastor of the Baptist church at Jackson, Terry, Crystal Springs, Summit, McComb City, Osyka, Canton, Winona, Grenada (second church), Coffeeville, Batesville, Sardis, Senatobia, Hernando, Friars Point, Jonesboro, Carrollton, Port Gibson, Gloster, Natchez, Utica, Raymond, Forest, Meridian, (first church 15th ave.) Columbus, Starkville, Kosciusko, Tupelo, Amory, Pontotoc, Blue Mountain, Ripley, and many other important points. She has two of the most noted evangelists now before the American people, Sid Williams and T. T. Martin, while many of the strongest pulpits in many other states are filled by her alumni.

She has her full share among the prominent lawyers, physicians, bankers, merchants and men in all other honorable callings. Last year she had 231 students; 31 of them studying for the ministry and 200 for other callings. Many of these will be heard from in the future. The prospects for next session seem very bright. Many of the finest young men in Mississippi are turning to her for their college training. Let everybody help, for victory is ahead. If you need a catalogue send for one, and

send us the names of boys who ought to have them.

Yours for success,  
W. T. LOWREY.

Blue Mountain.

DEAR BAPTIST:—I have just made a flying visit to my "widow and orphans" (?) at Blue Mountain. Let me say to our friends that work on our new buildings is going right on. Walls are growing nicely and brick-making progresses well. More than fifty hands are at work. When it is all done maybe we shall believe that the lord was in the fire.

Truly,  
B. G. LOWREY.

### Notable Authors and Their Books.

Addison usually prepared one of his essays in a day.

Bryant is said to have written "Thanatopsis" in a week.

Hood wrote "The bridge of Sighs" in a single afternoon.

Bulwer Lytton usually composed a novel in about six months.

Fielding is said to have written "Tom Jones" in three months.

DeFoe is said to have written "Robinson Crusoe" in six months.

Shelley spent between one and two years on "Queen Mab."

Cowper required three days for the production of "John Gilpin."

Motley took six years to write "Rise of the Dutch Republic."

George Eliot is said to have written "Middlemarch" in four months.

Eugene Sue required eighteen months to produce "The Wandering Jew."

Thomson required three years of time to write, revise and finish "The Seasons."

Mrs. Clarke required sixteen years to prepare "The Concorde to Shakespeare."

Swift employed the odd hours of over two years in work upon the "Tale of a Tub."

Hawthorne spent from six months to a year in composition of each of his romances.

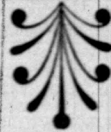
Dante began his poem, "The Divine Comedy," almost thirty years before he finished it.—The Morning Star.

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